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THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, OCT. 13, 1910. NEW SERIES VOL. XII. NO. 41

MODERATE INFALLIBILITY.

One of the pleasant and acceptable evidences of a person's growth in his decreasing sense of infallibility. There is, it is true, a deep satisfaction connected with those years in which we were always in the right, and we shall never cease to be grateful for the patience with which our friends permitted those years to lengthen out for us. Ah, now brisk and confident that period was! And what a pleasure to be able to say on the instant with regard to each tough problem that arose just what it was that would set it right. With what contentment we sat back and saw things continue to go wrong when we knew that they could all be set straight in a few moments if people would only have the sense to take our advice and do what we suggested. Those were good years, and we prize the memory of them even if we have no particular use for them any more.

But there is another distinct and opposite pleasure connected with the knowing faculty, which blooms late but lasts us out the remaining years. It is the slowly dawning surprise at the amount there is to be known. When this plant begins to flourish it is apt to grow so rapidly that without vigorous pruning it will develop into the belief that we do not know anything whatever and never can. The discovery that they did not know all sets in a reaction with many which makes them feel that they do not know anything, and they become as boastful about their ignorance as they were about their confidence.

When anyone has an idea which he is firmly persuaded is valuable and will do good service in the world, we all feel refreshed and encouraged. We like to hear about it. But just as soon as he begins to develop it into a panacea for everything, then we are disappointed and become suspicious at once. We did hope that our friend who had discovered such an evidently helpful and valuable contribution to the ongo of progress would be strong enough to keep it from degenerating into a panacea. But after a little we see plainly that it is going the way of many another promising addition to the world's helps. If we could only be moderate and content to claim dozens, even hundreds of instances where the plan had worked and helped, we might believe it capable of still further usefulness; but the moment he claims that it is the only way, and that we must in-

stantly drop every other, we begin to reach for our hats as if some one had proposed a new machine for perpetual motion. If he would only tell us once in a while that there are some cases where something else has done good work also, we would listen to him with renewed confidence and hope.

We have listened so long to men who knew exactly what the matter was and the only thing that would mend it, that it is a positive relief to fall in now and then with a man who frankly says he does not know. We feel a renewal of confidence immediately. It was said of Archbishop Temple, who was as decisive and downright as anybody could be, that in his later years when, at dinner tables or other gatherings, people would propound to him questions about which it would seem that the leader of the church ought to have definite convictions if anybody ought, he would say sometimes half a dozen times in succession, "I don't know." A man in such a position grows wary about infallibility because it has failed so often and he has seen much of it. For it is said that one of the heaviest burdens of being Archbishop of Canterbury is that there are always waiting to get an audience with him five thousand different clergymen, each one of whom knows exclusively what it is that is ruining the church of England, and wants to tell him all about it.

It is such a relief to meet now and then with some one who can tell us of one thing that will be wise and useful in a certain direction and no more.

We are quite ready to believe in free pews, church federation, congregational singing, or any one of a thousand other good things, if only some good brother will propose them and advance them without telling us that nothing can be done until these things have been done. We are all being called off from our regular duties about once a month on the average by some one's telling us that all the Christian world has been doing during the past century has been worse than wasted because it did not do something or other which he himself never thought of until week before last. We all know that we are weak-minded and backward, and that there must be thousands of things that are needed in such a world and work as we are living in, but as no one thing has ever changed all that, we doubt whether any one thing ever will.

When, at a council meeting at Cam-

bridge, one of the younger members knew exactly what it was that would do the work, the old Master of Trinity, Thompson, said that we must remember that we are not infallible, not even the youngest of us.

It is such a relief to discover that we do not have to be infallible. Nobody wants us to be. Everybody will love us better if we are not—and they will trust us more. What helps people most is that humble ability which somehow always manages to have something to say to it the occasion, and something it can do which always helps out at the time without imposing a theory about all the other times when we may want something. There are people who are practically infallible. We never go to them without getting something we need, and they can give it to us so surely that we never stop to think whether they can give us everything or not. When we find the Bible simply inexhaustible we do not care to spoil its splendor by engaging in an abstract discussion about its being infallible.

And then it is a wonder how many good things keep occurring to us to do, when we give over hunting for some recipe for doing everything. Without the slightest pretense to knowing how to settle every question, and with no ironclad method about it, we go on doing one thing after another as well as we can. Often we shall think we know pretty well what to do, and we shall be very decisive about it, and it will turn out as we hope. When that is done we try something else, either in the same way or some other, and that too will doubtless come out well enough. But as for being infallible, or having anybody think we are or demand we should be, and as for their insisting that just because things have gone well at our hands many times they will do so every time, that we will wash our hands of. We would be glad to be moderately infallible. As for anything more, it is to burdensome even to be thought of.—

S. Times

We needn't be bothering our heads and troubling our minds about what our future is going to be. If we are wholly given up to God he will lead us. Paul never marked out the path he was going to tread. Hold your reins loosely and God will guide you.—D. L. Moody.

NEWS IN THE CIRCLE

MARTIN BALL.

The church at Ripley, Tenn., has called Rev. Guy S. Alley of Paducah, Ky., to the pastorate. Rev. Charles E. Wainford who resigned last Sunday will leave at once for the seminary at Louisville and Brother Smalley begins work November 1.

The church at Thornton, Ark., has called Rev. H. A. Munn of Warren, Ark. He will begin his labors the fourth Sunday in October.

Vol. 1, No. "First Baptist Church Review," Jackson, Miss., is on our desk. The motto is "Showing the Glad Tidings of the Kingdom of God." E. J. Ellzey, editor, Dr. Winston F. Borum, business manager. Bi-monthly 25 cts. It is full of good things.

Dr. Howard Lee Jones, Charleston, S. C., in the Religious Herald gives some good reasons why the list of speakers is so small at the meetings of the S. B. Convention. He also suggests a remedy for this.

Dr. Lloyd T. Wilson is aiding Dr. O. F. Gregory in a meeting at Staunton, Va., this week. We all expect great results from such a combination of forces.

In the Canal Zone where we had no missionaries five years ago we now have 11 organized churches and four mission stations. The missionaries report that the greatest difficulty they meet is the indifference on the part of American Christians who have gone there for financial gain.

Pastor C. L. Lewis writes "Our meeting at Morgan's Fork church, near Kirby began the 28th of August and lasted four days. Thirteen additions, 12 by baptism, one by letter. The Lord greatly blessed us."

The fifth Sunday meeting of the Yazoo Association will convene with the Pleasant Ridge church, near Owens Saturday morning at 9 o'clock before the fifth Sunday in October. Conveyance will be at Owen for all who will attend.

Pastor J. P. Culpepper is rejoicing over a splendid meeting at Newton. The preaching was done by Rev. T. N. Compton of Kentucky. Fifty-one additions to the church. There have been 200 additions to the church during the two year's pastorate of Pastor Culpepper.

THE BAPTIST RECORD

Thursday, October 13, 1910.

Rev. W. H. Sledge, who recently resigned as Home Board evangelist has accepted the work at Shepherdsburg, Ky. for half time. He gives the other half to Campbellsburg.

At the meeting of the Long Run Association, Kentucky, in its 107th annual session Dr. M. P. Hunt, of Louisville was elected superintendent of District Missions at a salary of \$2,500. He declined on account of declining health.

Rev. S. M. McCarter moves from Bearden, Tenn. to Brownsville, Ky. and will give half time to the Brownsville church and the other half to evangelistic work for the present.

Pastor C. E. Dobbs leaves the church at Fernandina, Fla., and accepts the call to Key West. He has wrought well at Fernandina for three years.

At Bowlin, Miss., Pastor Dana held a great meeting recently, doing his own preaching. Eighteen were added to the church by baptism and some by letter.

Rev. J. T. Johnson closed a good meeting with his church at Hamilton, Ala. Forty-one additions, 28 by baptism. The pastor doing the preaching.

This scribe held his fourth annual meeting with the Scotland church near Winona recently. The meeting was exceedingly helpful to the church. The members who joined were helpful additions. Four were received from the Methodists.

Dr. Wayland Hoyt recently died at Salem, Mass. He was an eloquent preacher, a fluent writer and a successful pastor. He will be greatly missed in the north. Seventy-two years old.

Evangelist H. A. Hunt, who held several successful meetings in Mississippi last year, after a few months travel abroad, has returned to his work as evangelist of the Home Board. Any church in Mississippi that desires a safe conservative helper in a meeting would do well to write him.

It is truly gratifying to see how the editor of our Sunday school periodicals adheres to Bible-Baptist doctrines. The October Teacher is distinctly and strongly Baptist.

Dr. M. P. Hunt, 22nd and Walnut Street church, Louisville, Ky., resigned last week to accept a call to Fort Collins, Cal. We are sorry to lose Dr. Hunt from the Southern Baptist Convention.

Did you notice Dr. Edwards' announcement last week concerning the

convention at Greenwood? Two things need to be impressed on your minds. Send him your name, if you expect to attend. Accept the assignment his committee gives you. He will do the best thing possible for you.

The First Church, Marshall, Texas, has called Rev. W. T. Tardy of Ruston, La. and it is probable that he will accept. We are rejoiced that this good church did not get our own Wesson.

Secretary J. S. Rogers, in the Baptist Advance, tells of one dozen things the Ladies' Aid Societies can do to help State Missions. Ah, Brother, you had better give your time and space telling the men what they ought to do. The women will always carry forward their end of the work. But the poor men—well!

Rev. W. H. Burton, who left Ripley, Tenn., about a year ago to accept the work at Norton, Va. has accepted a call to Colliersville, Tenn. and will enter the work at an early date. The climate in Virginia was most too even for him.

CRYSTAL SPRINGS MEETING.

(J. Wesley Dickens.)

What cheering news The Record has these days! Great associations, great revivals, many new converts, glorious college openings, splendid victories for Christ and kingdom throughout the State. "Thank God and take courage," double our efforts for other achievements in his name.

Our special meeting closed last night with baptizing services. Fifteen happy converts followed their Lord in baptism, and ten were received by letter during the meeting.

What a mighty power for good is the department of evangelism of our Home Mission Board. Dr. Geo. H. Crutcher, of this force, was with us for eight days. He held up Jesus, preached the gospel and proclaimed the truth with more clearness, earnestness and power than is common among preachers; and God honored his preached word, bestowed his blessings and gave the increase. The Lord helping us, we shall be a stronger, better, busier church because of this great meeting. Our membership now numbers 393 and we hope to raise the figures to 400 in tomorrow's service.

On account of sickness, Bro. Crutcher was delayed three days in getting to us. And on Tuesday he was suddenly summoned to the bedside of his mother at Lewisburg, Tenn. Our hearts went out in loving sympathy to him as he had to leave us on this anxious journey. May the Father's sustaining grace support and strengthen him. Heaven's blessings be upon all who love our Lord and who are joyously busy in his service.

Thursday, October 13, 1910.

NEW PROSPECT.

(W. J. Derrick.)

New Prospect is a new church about ten miles east of Oxford. It was organized this summer with 30 members. Bro. H. L. Johnson is the pastor. He has been unable to preach for several months. I thank the Lord he is recovering so he shall soon be able to preach to his churches.

Bro. Johnson asked me to go to this young church and hold a meeting for him. I could not arrange to go until September 22, on which date I went and began the meeting. We held on for 8 days preaching thrice a day. As results of the work we received by letter and statement 9, and by experience and baptism 14. They now have a membership of 93. I don't know a more promising opportunity to do a good work for our Lord. I baptized some Methodists and one Presbyterian. The congregations grew better and more attentive all along. They by unanimous vote extended the preacher an invitation to come back next summer.

Coffeeville, Miss.

NEWHOPE AND PHALTI.

(L. P. Arender.)

We began our meeting at New Hope Saturday before the third Sunday in July. Bro. Wayne Alliston, of New Orleans, came to our assistance and did the preaching. Bro. Alliston is one of our best young preachers. He seemed to be strongly upheld by the Spirit, and his preaching had great effect on the people. The church was greatly revived and the good this meeting has accomplished will never be known in this life, but some of the results was bringing the church into a closer fellowship and receiving five precious souls for baptism. Unto God we give the praise.

On Saturday before the first Sunday in September we began our meeting at Phalti. Bro. J. C. Richardson aided us in this meeting. He did some good work for us and the church was revived. The people said it was the best meeting they had ever had at the church. The church was brought closer together and promised to do great things in the future for the Lord. Bro. Richardson is also a young preacher and bids fair to become a great preacher. May God bless him in his work.

CONVENTION BOARD MEETING.

(A. V. Rowe, Secy.)

The annual meeting of the Convention Board for making appropriations will occur Nov. 15, 10 a. m. All requests for help should be in the hands of the secretary as early as possible for filing before this date.

Winona, Miss.

THE BAPTIST RECORD

HOPEWELL.

We have just closed the greatest meeting in the history of our church at Hopewell. First of all we enjoyed the association held here. We were glad to have with us Dr. A. V. Rowe and Bro. T. J. Bailey, editor of the Baptist Record. At the close of the association our protracted meeting began, with Brother W. B. Earnest who did the preaching and did it well. His sermons were well founded on the Bible. They were strong and well defined. Our church had invited him three months previous to hold the meeting. Our church was greatly revived and several added to our membership. Any church in city or country would do well to get Bro. Earnest to help them in a meeting.

Hopewell Baptist Church.

SOME GOOD MEETINGS.

(I. P. Randolph.)

We have had some good meetings in this association this year (Tishomingo.)

We began our meeting at Kossuth the fifth Sunday in July, Rev. D. A. Ellis, pastor of the First Baptist church at Corinth, did the preaching and he did it well too. A prince of preachers he is, he preaches the gospel in the good old fashion way. Results of the meeting, 6 for baptism and some by letter and the church greatly revived.

Jericho.

We began here on the second Sunday in August. The writer did the preaching. Results of the meeting, 3 for baptism.

Mt. Olive.

We began here the third Sunday in August. Dr. Geo. H. Cruthers, one of our Home Board evangelists, did the preaching. He preached the gospel so plain that the most unlearned can understand the way of life. We had also in this meeting our great evangelistic singer, Prof. I. E. Reynolds, who did some of the best singing that we ever heard. Results of this meeting, 39 for baptism and 7 by letter. The church is so much revived. We have here one of the best Sunday schools to be found anywhere, the best that I ever saw in the country. Of our 229 members we have about 200 enrolled in the Sunday school.

Mayes Creek.

This is a young church, some twelve months old. The first Sunday in September we began our meeting. The writer did the preaching, resulting in 9 for baptism and some five or six by letter. May the little church grow to be a great church, for it is so much needed in this community.

This has been a great year for the churches to which I am serving as humble pastor.

Kossuth, Miss.

A YEAR'S WORK.

(T. J. Miley.)

Newton, Miss., Oct. 6, 1910.

Dear Bro. Bailey:—I send you a brief outline of my year's work to date, use it as you see fit. My first meeting was with Bro. W. H. Boone, of Mellenry, held with Martins Bluff church. Two baptisms and some letters. Second meeting at Moran, Texas, Bro. Cumberland. Five baptisms. Third meeting, Bro. T. J. Waldrop, Vernon church. Two baptisms. Fourth meeting, Poplar Springs, Newton. My own work. Nine baptisms. Fifth meeting, Montrose, my own work. Five baptisms. Sixth meeting, J. T. Faulkner, Pine Ridge church. Eight baptisms. Seventh meeting, W. P. Chapman, Springfield church. Nineteen baptisms. Eighth meeting, J. T. Massey, Stallo. Nine baptisms. Ninth meeting, W. P. Chapman, Harperville. Thirteen baptisms.

Bro. Luther Halcomb held our meeting here at home and we had a most excellent meeting. Six baptisms and 14 letters. We all learned to love Brother Holcomb and feel sure no church has had better preaching than he gave us. He will pass anywhere.

I have been recalled to all of my pleasant work. Two of the three churches making the call indefinite. So far as I know I shall remain at Newton and preach to my same work. No man has a more appreciative work than I have. They are responsive to every call made to them. They give to missions, orphanage and pay their pastor's salary and help him in all of the work.

Yours,
T. J. Miley.

NOTICE.

(Walton E. Lee, Secy.)

I am authorized to announce that the railroads in the state will sell tickets to the convention in Greenwood on the same basis as in former years. That is one third off the regular fare. Tickets will be on sale November 1, 2 and 4, good until midnight of the 7th.

MONROE COUNTY ASSOCIATION.

(Chas. Nelson.)

This association convenes October 19, 20 and 21 at Lebanon Missionary Baptist church. Any brother desiring to come will be met at Canhorn's Spur, a few miles east of Greenwood Springs on the Frisco railroad, about seven miles from the church. All desiring to come please write A. J. Adair, Gattman, Miss., so that arrangements can be made to meet you.

This is a very weak association and would be glad to have as many visiting brethren as possible.

Ours in His service,
Chas. Nelson, Pastor

The Baptist Record

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THE CENTRAL ASSOCIATION.

This large old body met in its 65th
session with the Raymond Baptist
church on October 5, 1910. This church
is over 75 years old and has had some
of the strongest men among us as pas-
tors, its present pastor being our young
brother, J. D. Franks. Capt. W. T. Rat-
liff, for three years president of the
board of trustees of Mississippi College
is a member of this church. Rev. W. F.
Yarbrough, the former moderator of the
association, having left our state, Bro.
W. T. Ratliff, after the saying of many
complimentary things by several of his
old comrades in arms, was elected mod-
erator; J. S. Riser, was made clerk, and
P. B. Bridges, treasurer.

Among the visitors present whom we
recognized were A. V. Rowe, J. D. Jam-
eson, W. A. Jordan, Dr. J. A. Hackett,
H. C. Roberts and two colored brethren,
Andrew Williams and Deacon Geo. C.
Granberry.

The moderator stated that there were
only two present who were present 50
years ago, W. T. Ratliff and Dr. Geo.
Whitfield. It was gratifying to have
with us Governor E. F. Noel, who ren-

THE BAPTIST RECORD

Thursday, October 13, 1910.

dered good help in the association. That
state is most fortunate which is blessed
with such a governor.

State Missions received one of the
very best discussions we have heard at
any of the associations, not to the detri-
ment of home and foreign missions, but
to their help. This association enjoys
the distinction of holding the lead in
mission offerings. The Orphanage was
well discussed and a collection taken
for its benefit. The Baptist Record was
accorded a large hospitality in the as-
sociation of its residence.

Rev. P. I. Lipsey read a report on Min-
isterial Education and made a strong,
sensible speech on the subject, showing
a deficit in this fund. Dr. Sproles also
made a characteristic speech. Let our
people take notice.

We had the pleasure of being in the
homes of our esteemed brethren, W. T.
Ratliff and C. S. Spann. Rev. H. C.
Roberts, of Silver Creek, has been called
to the pastorate of the Raymond
church.

The attendance was better than for
several years.

We could stay only one day and can-
not give a full report. As far as we
heard this was the best session of the
association we have had for a long
time.

THE YAZOO ASSOCIATION.

This old body met at McCarley on
September 29, holding for two days.
The old officers were re-elected. Martin
Ball, moderator; B. G. Haman, clerk,
and J. A. Dickens, treasurer. This be-
ing our oldest association, we met many
friends of long ago, whose fellowship
was much enjoyed. We missed many
veterans who had wrought valiantly in
other days, but who had gone on to en-
ter the rest that remaineth unto the
people of God. But, on the other hand,
we recognized many new recruits who
are filling in the broken ranks with
credit to themselves. There have come
into this association several young,
strong pastors, who promise well in
leading the hosts of God to higher
grounds. The attendance was large, the
entertainment first class and the spirit
and co-operation beautiful. Rev. W. M.
Muirhead is the pastor and certainly
has done a good work at McCarley. The
church house is large and substantial,
but not finished on inside.

The next session of this body will be
held with the Goodman Baptist church
of which Rev. J. T. Ellis is pastor.

A new ministerial student has enter-
ed Mississippi College this session from
this association. Young Brother J. J.
Cowser, a son of our long-time and
highly esteemed Brother Geo. L. Cow-
sert, of Goodman, is his name. He has
the name of his distinguished grand-

father, Deacon J. J. Cowser, of Good-
man.

LAWRENCE COUNTY ASSOCIATION

On the last day of September, 1910,
this association met with the Hebron
church which is now 89 years old. Rev.
R. Drummond, so well known and so
greatly loved, is pastor. The building,
which is large, has recently been re-
painted and recovered. This is a great
section of the country for Baptist and
fine crops. The big spring at this
church is of the finest flow and quality
we have found anywhere. The old cus-
tom of reading the letters was not ob-
served, and in a brief time the messen-
gers were enrolled. A strong sermon
was preached at 11 a. m. by Rev. H. C.
Roberts, the appointee to preach the as-
sociational sermon. It was on the
Preacher, His Call, His Theme and
His Hearers. The association then elect-
ed as officers R. Drummond, moderator;
Wade Polk, clerk, J. M. Armstrong,
treasurer. Rev. L. D. Posey, the old mod-
erator, was not eligible to the chair, he
having removed his membership to the
Strong River Association. This associa-
tion is only ten years old, but in an un-
usually vigorous young one.

PEARL LEAF ASSOCIATION.

This association convened with the
Seminary church on October 5th in its
27th annual session. We reached the place
on the morning of the second day find-
ing that the old officers all re-elected.
J. E. Davis in the chair and G. H. Pond
clerk and treasurer.

We learned that J. R. Carter was in
the meeting during the first day and
did well for the Orphanage. On the
second day the continued drouth was
broken by a rain that began in the
early morning, continuing till noon. This
reduced the congregation very percepti-
bly, but still it was good.

The association accorded the Baptist
Record all the time needed, manifesting
great cordiality toward it. We are sure
the Pearl Leaf will be even more helpful
to the Record than it has ever been.
This is a good association, apparently
ready to take hold of every good word
and work. Rev. J. L. Low is the pastor
of the church here, and seems to be
leading his people well. We were most
thoughtfully entertained in the home of
Brother and Sister J. M. Welch.

RANKIN COUNTY ASSOCIATION.

We reached this gathering on the
morning of the second day. Rev.
Wayne Sutton was presiding with Bro.
Sol Welch recording the minutes. The
association met on September 27th with
the old Cato church, whose pastor is
Rev. S. G. Pope. Owing to his duties

Thursday, October 13, 1910.

as a student at Mississippi College he
could remain only for the first day.
Rev. D. W. Woulder, from the general
association, was present, and also Dr.
A. V. Rowe, W. P. Chapman, of New-
ton, and R. L. Powell. The subjects of
Missions and Publications, represented
by A. V. Rowe and T. J. Bailey, respect-
ively. Rev. W. P. Chapman was present
representing the Mississippi Baptist.

The moderator of this association is
one of the most popular men among
Mississippi Baptists, and withal one of
the very best moderators we have seen
anywhere. He is, however, well match-
ed by Rev. R. Drummond, who wields
the gavel with an intelligent hand.

SPLENDID AVIATORS.

It was a great disappointment to Sec-
retaries McKay and McDonald that they
were not able to get a date any time
during the Fair with the Wright Broth-
ers, and their marvelous aeroplanes.

When one cannot get the best, how-
ever, it is good policy to take the next
in line, and this is just exactly what
these gentlemen did. They discovered,
by wide advertising, that one of the
great aviators chanced to have an empty
date between two important points,
which date hit our Fair exactly. This
being discovered, Mississippi's State
Fair was promptly the gainer thereby;
and as soon as the wires could bear the
necessary messages back and forth, these
wonderful aviators were secured for the
season; and our visitors will consequen-
tly see strange wonders, and marvels be-
yond their dreaming.

No single achievement of the manage-
ment deserves more appreciation than
this, in which the secretaries made so
fine a strike for the Fair and the people
who visit it and the capital city Oct. 25-
Nov. 5.

A "RALLY DAY" WORTH WHILE.

Griffith Memorial Church of this city,
Rev. G. W. Riley pastor, are rallying
their forces for the fall work. The first
Sunday in October was "rally day" for
both church and Sunday School. There
was an appreciable increase in church
attendance, 25 per cent added to the
Sunday School, and a B. Y. P. U. re-
organized with an enrollment of 60
members.

This church was organized less than
four years ago and has taken into her
membership over 200, contributing this
year over \$400 to missions and \$1600 to
other purposes.

Rev. T. L. Holcomb, of Yazoo City,
will begin a meeting with them first
Sunday in November. They are pre-
paring and praying for a great meeting.

THE BAPTIST RECORD

Brother pastor, do not fail to put
large stress upon State Missions. The
amount of work to be done is large and
the time is short.

The live church is the church that is
missionary to the core; the dying church
is the church that is missionary; the
dead church is the church that is anti-
missionary. C. E. Bass at Rankin Coun-
ty Association.

We mention, as a matter of informa-
tion to churches needing a pastor, the
name of Rev. W. G. Francis, Crystal
Springs, who has devoted considerable
time to preparation for ministerial and
pastoral work.

Dr. F. C. McConnell of the First Bap-
tist church of Waco, Texas, is to assist
Selsus E. Tull of the First Baptist
church of Pine Bluff, Ark., in a meeting
beginning the 16th of October.

Rev. J. P. Hemby is now in Mississip-
pi and is open to propositions from
churches. Mail addressed to Brook-
haven, care Rev. R. H. Purser, will reach
him. Surely he will not be permitted to
remain long out of the pastorate.

It was the editor's pleasure, while
attending the Lawrence County Associa-
tion at Old Hebron, to preach to Rev. J.
P. Williams' congregation at Newhe-
bron. He has a good church here with
great possibilities for large develop-
ment.

What kills men is discouragement. It
is sitting down under trouble that de-
stroys men; it is standing up and mock-
ing trouble that enables men to go
through it without harm.

Columbia College, Lake City, Fla., has
the largest attendance in its history,
being twice as large as it was last year
and the students are older and better ad-
vanced than ever before. The prospects
for this school to become one of the larg-
est and best in the south are very prom-
ising.

We acknowledge an invitation to be
present at the marriage of Miss Myrtis
Mildred Scofield to Mr. Isaac Lewyl
Toler on the evening of Wednesday, Oct.
12, 1910 at 6 o'clock, Mr. and Mrs. A.
P. Scofield, 2505 Gaines street, Little
Rock, Ark. After November 1st, this
young couple will be at home, Gloster,
Mississippi.

Dr. H. F. Sproles has revised and en-
larged his book, "Definition of Religious
Terms and Statement of Christian Doc-
trines." The revised costs 50 cents per
copy and can be had from The Baptist

Record. While the work was prepared
primarily for his Bible class in the col-
lege, it is also well adapted to the needs
of any pastor or Bible student.

THE CONVENTION.

(T. J. Bailey, Pres.)

The Mississippi Baptist Convention
will meet in the city of Greenwood on
November 2nd at 10 o'clock a. m., 1910.
The Pastors' conference will meet at the
same place on November 1, 1910.

It is very important that every one
who expects to attend, write at once to
Dr. C. V. Edwards. If you do not ap-
prise him of your intention to go, do not
blame him, if you fail to get the enter-
tainment you wish.

When you buy tickets do not fail to
procure from agent a certificate of the
amount paid for ticket.

Remember the date of meeting is No-
vember 2, at 10 a. m.

Convenience or Character?

Whenever a man gets into the way of
thinking that he will wait until a favor-
able time to do the work that ought to
be done now, he gets little done at any
time. The minister who would like to
prepare his sermon at his study-desk,
and who waits until he can, instead of
preparing that sermon in the interval of
waiting upon his sick child, may have
no sermon ready at all on Sunday. The
business man who waits until he has
time to answer the important letter be-
fore him, may never find the time. For
the days soon become choked with many
duties that were put off until there was
time for them, and now there is small
chance for any of them. The most fa-
vorable time to do a piece of work is
when that work ought to be done. The
habit of waiting until it is easier than
now to do the work needed just now de-
stroys the will to do, and subordinates
character to convenience.—S. S. Times.

USELESS FEARS.

What a vast portion of our lives is
spent in anxious and useless foreboding
concerning the future, either our own or
that of our dear ones! Present joys, pres-
ent blessings, slip by and we miss half
of their sweet flavor and all for want of
faith in Him who provides for the tini-
est insect in the sunbeam. O, when shall
we learn the sweet trust in God our lit-
tle children teach us every day by their
confiding faith in us? We who are so
mutable, so faulty, so irritable, so un-
just; and He who is so watchful, so pit-
iful, so loving, so forgiving! Why can
not we, slipping our hand into His each
day, walk trustingly over that day's ap-
pointing path, thorny or flowery, crook-
ed or straight, knowing that evening
will bring us sleep, peace and home!—
Philips Brooks.

SOME MEETINGS.

(W. W. Bryant).

My first meeting was with Zion's Rest Church in Wayne county the third week in July. It was a splendid meeting; 8 happy people were baptized at the close of the meeting and the church greatly revived. They have invited me back to help them in their meeting another year. It was indeed a pleasure to labor with Pastor J. A. W. Lowrey and his people.

The first Sunday in August found me at Ellistown in Union county. This is our old home church. It was our first meeting to begin at the old church since we left 7 years ago. It was one of the best meetings that it has ever been my privilege to attend. The Lord came in great power and convicted and converted men and women. Pastor Gullett had the pleasure of baptizing 13 at the close of the meeting. May the Lord still continue to bless this old church which we love so much.

The second week in August I was with Pastor Eugene Stephens at Pine Grove in Lauderdale county. We had a good meeting at this place. This was my third year with them in their meeting, and at the close of the meeting the church asked me to come back another summer and help them in their meeting. They have a beautiful new building to worship the Lord in. This is one of the best communities that we have ever visited. As a result of the meeting the church received 8 for baptism, and one man who had been out of the church for 12 years was restored, with several by letter.

The first week in September I went to Dixon and found a good church and a happy pastor in the person of Bro. J. S. Chatham. His people love him and he loves his people. Received one for baptism and several by letter. The church was greatly revived. Many of the members said that they could live better and do greater work for their master. It was a pleasant week spent with that noble set of people.

The second week in September I was with the Russell's Town people, this was the third year with this church in their meeting, we had a good old time meeting with old time country folks. Bro. A. J. Creed is the pastor, as a result the pastor baptized seven Thursday morning after I left, I was not well and was forced to come home.

The third week in September I was with Pastor H. M. Mason at Isney, Ala. This was one of the best meetings in many respects that it has been my privilege to attend. Large congregations us at every service, the pastor had the church well worked up, they had been meeting for some time at night and spending some time in prayer and talking about the needs of the church and

community. We reached them in time to preach Sunday night to a house filled with folks, the Lord was with us in great power at every service, the visible results were 11 for Baptism and some by letter and statement. It was indeed a pleasure to be with this people and pastor. May the Lord's blessings rest on all the churches to which we have labored during the summer.

ON THE CIRCUIT.

(W. M. Reese).

On last third Sunday I filled my regular appointment at Dockery. At the 11 o'clock service we received three men for baptism and they arose and were baptized immediately in the Sunflower river by the writer. I filled my appointment in the afternoon at Horseshoe school house, and returning to Dockery, preached to a good congregation at night and received two sisters, one by letter and the other for baptism. An other sent word that she would be on hand to be baptized at my next appointment. My next appointment (for the fourth Sunday) was with Leona church near Inverness. At the 11 o'clock service we received one by letter and in the afternoon I baptized seven lovely girls in "Three Mile Lake." At night I preached under an arbor near the lake where I held a meeting a month ago and baptized 10. I continued these services at night till Wednesday night and as a result baptized six. My next appointment was with Bethlehem church in Yazoo county. This church was organized last spring with nine members. The report in "petitionery" letter to the Central Association gives the present membership as 31, though I think it should be 37. God be praised.

TENNESSEE COLLEGE.

September 26, 1910.

Tennessee College has opened with a very large enrollment and an enthusiastic student body. The enrollment is 235 which is by far the largest they have had up to December first even. New students are coming in almost daily. The total enrollment last year was 257 so you see this is not far behind even at the close of the second week.

There have been very few changes in the faculty and the present faculty is the strongest of any. In three days after the opening the school was organized and down to real work. Up to this year this school offered four years of preparatory or high school work and two years of college work; this year they offer the third year of college work and are hoping by 1911-12 to offer the fourth year, thus giving the full college course. It is a sarakmelb cmfwyp cmb

course. It is remarkable that a school in four years has made such a record. The character of work done is thorough and measures up with the best colleges in the east. This is a real college and not a so-called college.

The department of Piano is so full that another teacher is necessary at once. The classes in Voice, Expression and Art are larger than heretofore. The teachers are congenial and enthusiastic and are planning for a great year's work. The students are pleased with their teachers and are giving them their best efforts. The literary societies have elected officers and start the year under favorable conditions. The recitals of Miss Crutchfield, head of the Expression department and Miss Judson, head of the Voice department were enthusiastically received.

PROGRAM FOR PASTORS' CONFERENCE.

(Topic and speakers limited to time). General Topic—The Preacher.

Morning.

- 9:00: Devotional—W. H. Morgan.
- 9:30: Responding to the Divine Call—A. T. Cinnamon.
- 9:50: Discussion.
- 10:00: In the Study Getting His Message—R. A. Kimbrough.
- 10:20: Discussion.
- 10:30: In the Closet Seeking Power—P. I. Lipsey.
- 10:50: Discussion.
- 11:00: In the Pulpit Delivering His Message—T. J. Barksdale.
- 11:20: Discussion.
- 11:30: In the Home a Minister of Cheer and Comfort—E. L. Wesson.
- 11:50: Discussion.

Afternoon.

- 2:00: Devotional—J. R. Nutt.
- 2:30: In Local Finances—W. A. Hewitt.
- 2:50: Discussion.
- 3:00: In General Benevolence—L. G. Gates.
- 3:20: Discussion.
- 3:30: His Mission to Other People than Baptists—H. L. Weeks.
- 3:50: Discussion.

Evening.

- 8:00: Sermon—Dr. W. J. McGlothlin.
- N. B.—If any one cannot render the service requested he should notify the chairman of the committee.

H. F. Sproles,
J. D. Cook,
B. L. Mitchell.

LEBANON ASSOCIATION.

(I. P. Trotter).

This body meets with First Baptist church, Hattiesburg, on Wednesday after the fourth Sunday in October, which will be the 26th inst.

We are hoping to have a fine attendance of messengers and visitors. Will the churches see to it that they are represented and that they have proper credit in their letters to the Association for what they have done during the year.

The Association will be called to order at 10 a. m. October 26.

Will all the messengers and visitors who expect to attend drop me a card to that effect so that we may make arrangements for you beforehand.

THE MISSION OF THE CHURCH.

Profoundly as Jesus Christ felt the burdens which lie on the body, he felt more deeply the weights which press upon the soul. When after his baptism and temptation he had passed a brief season moving slowly northward toward his old home in Galilee amid wondering thousands, he came at last to Nazareth, "where he had been brought up," and the familiar synagogue was crowded to the door.

He was no longer an unknown peasant but a metropolitan celebrity. The wonders which everywhere had accompanied his appearance had been duly heralded at home, and every cripple, every paralytic, every blind beggar for miles around, was present to demand relief. Through the insistent, clamorous crowd he slowly passed to the reader's platform and took the sacred roll which was handed to him, perhaps reluctantly, by the ruler of the house of prayer. But reverently turning to the lesson appointed for the day he first looked toward the waiting multitude and then read—

"The spirit of the Lord is upon me, because he anointed me to preach"—and he closed the book and sat down. Slowly, clearly, fearlessly, he unfolded the purpose of that mission upon which he now entered. It was nothing less than the re-creation of the world—not by the application of external remedies, but by the renewal of the heart. He would re-create the home, the church, the state; but it would be by the re-creation of the soul. He would bring health and freedom and prosperity, but it would be by preaching the gospel to a lost world. "What you need first to recognize," said Jesus to his old-time neighbors, "is that you cannot have a saved world made up of unsaved men."

It was then the volcano belched forth and pent-up swrath escaped in violence. With one accord the mob rose tumultuously, and amid shrieks of rage, swept him to the brow of the hill—where he inexplicably disappeared. They never saw him in Nazareth again.

But Capernaum, whither he fled, was scarcely more tolerant of his truth. It was not more than a few weeks, if so long, after this rejection of our Lord at

Nazareth, that, as Mark tells us, the streets of Capernaum were crowded to suffocation with the multitudes of sick and infirm which were hurried in from all the villages round about seeking to get nearest the door through which they had seen him disappear. But in the night he once more escaped to the heights to pray, where he was at last found by his anxious disciples. "Master," they said, "the whole city is looking for you." But his quiet answer was, "Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth."

Yet once more, and this time it was at Bethsaida, after a day of wonders, as John tells us, the people would be no longer restrained. They would make him, willing or unwilling, a political kind. He must ascend the steps of the throne. He must take command of the armies they would raise. He must free his country from the Roman power. But again he retired under the veil of night and was seen next walking across the wind-swept sea, determined not to be moved from his first purpose, repeating to the multitude that presently followed him even there "This is the work of God, that ye believe on him when he hath sent."

And still men have not learned what Jesus was so anxious to impress upon his hearers—that soul healing does not come as a result of physical betterment, but physical betterments as a result of soul-healing. Yet our Lord's first affirmation of how the world's progress is to be achieved has been backed up by nineteen centuries of history. Outside those regions directly affected by the gospel, the physical life of the world today is not one whit better than it was nineteen hundred years ago. "Trade" has reduced fertile valleys—Affluents of the Congo—to a wilderness; but the Bible has converted the Fiji islands, recently the abode of cannibals, to a state in which a larger proportion of the people live in comfort than any non-Christian nation can show. Jesus refused to sink the work of the preacher in the work of the healer or the sociologist, and as a result we have multitudes of Christian hospitals and refuges in which more cases of suffering are relieved in one day now than he was able to reach in the whole of his ministry.

It was inotthrough indifference but through a wiser pity that Jesus absolutely and repeatedly refused to make preaching second to any other duty. Let the preaching of the gospel cease, and the progress of the world will stand still. We are told that fewer young men seek the ministry now "because they believe they can do more good in other callings." Perhaps they can, but Jesus could not.

The new world will not be built out

of the ruins of the old. Better bodies, better food, better states rest on better relations toward God. The mission of the Messiah is still the mission of the church.—Interior.

THE CAUSES OF INSANITY.

It is highly important that young people should know that eighty per cent of the cases of insanity are caused by alcohol and sexual vices or the abuse of the sexual powers. In other words, if the young totally abstain from intoxicating liquors and carefully preserve personal purity and continence, the chances of their becoming insane are reduced to a very small possibility. An English alienist says: "If the coils of alcohol and venereal disease were disposed of, then half the problem of insanity would disappear with them."

Dr. Amos J. Givens, of the Stamford Hall Sanitarium, in an address before the Connecticut Society of Alienists, says: "It is now a well established fact that the excessive use of alcoholic beverages may induce nearly every form of insanity." He also states that the rapid increase of general paralysis is attributed almost entirely to intemperance; and even a moderate use of alcoholic liquors has a harmful effect; and no amount received from license fees can compensate the public for the enormous expense of caring for the insane; the criminal, the pauper and other classes recruited largely from the victims of the liquor habit. In addition to this is the vast but incalculable loss to society by those who are on the borders of insanity, and who require but little more pressure to push them over the verge into the asylum. Multitudes of these are beggotten children who, because of the evil habits of their parents, are doomed from birth to insanity, epilepsy and feebleness of mind and body. Let young people realize fully the great security and wholesomeness of abstinence and continence, and they will gain great blessings to themselves and others who are to come after them.—Ex.

OAK GROVE AND FORREST, LA.

(S. Morris).

Some of my friends in Mississippi may want to hear of my work in Louisiana, so I will tell you of my meetings.

On September 9 we began a meeting at Oak Grove which lasted 8 days. No visible results, but we think there was much good done. Our membership here is small, only 15 members, and in almost every home there were sick ones.

Bro. A. P. Durham, one of the State evangelists, assisted in both meetings. He is a man of wonderful natural ability and is doing a great work.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Matt. 25:31-46.

The Last Judgment.

Golden Text—Inasmuch as ye did it unto one of the least of these my brethren, even these ye did it unto me. Matt. 25:40.

The time and place of this lesson were the same as the last. The disciples doubtless listened intently to Jesus as he told them the parables of the Ten Virgins and the Talents to make clear the truth concerning His Kingdom. "While there are figurative elements in the lesson, it is not a parable, but a prediction in its main features. Majestic in its tone, it was uttered only three days before the speaker died upon the cross." (Riddle.)

Where did Jesus give the teaching of the Last Judgment?

Verses 31-32—What kind of a kingdom and a king had been prophesied and expected by the Jews?

How did Jesus begin this teaching of the Last Judgment?

What period of time is referred to in verse 31?

Who is meant by "the son of man?"

What is meant by "all the nations?" (All the people of the earth.)

Why do you think Jesus dwelt upon the glory and the splendor of His coming?

Why did he dwell just now upon the separation of the sheep from the goats?

What was the Old Testament teaching concerning this? (Deut. 14:2.)

Verses 34-46—Who is referred to by "the King?" Evidently Christ Himself.

Who is "My Father?"

What kingdom is meant?

What idea had good Jews held concerning their place in the Messianic Kingdom? (That the fact of their being Jews gave them a place.)

What was the condition of membership which Jesus now puts forth? (Feeding the hungry, clothing the naked, visiting the sick, and such like.)

Was Jesus specific enough to leave no one in doubt as to what he must do?

Was he teaching them to have a general state of mind, or a definite program of action?

How does this compare with the last two lessons?

Whom does he include as entitled to compassion? (Verse 35, 36.)

How did he identify himself with such interests?

Would the disciples be conscious of doing any thing great?

What did Jesus teach is the curse that falls upon the goats?

Are they conscious of not fulfilling the conditions?

What did they say?

Why are they to blame?

Who are meant by "these by brethren" even these least?"

"The connection of this lesson with the few preceding ones of this chapter—the parable of the ten virgins and the parable of the talents, is maintained. In the first, the lesson is that there must be preparation beforehand for the judgment day; in the second it is that this preparation must be one of works; and now in this last scene we learn what kind of works are required. They are works of mercy, such as Jesus Christ went about doing, feeding the hungry, clothing the naked, visiting the sick, etc." (Stalker.)

Upon what does membership in the heavenly kingdom depend?

Upon our practical compassion for those in need.

Seek Further Answers.

What is the theme of this whole chapter?

What is the first step? The second? the third?

Why would this teaching still perplex the disciples?

Do you think that they grasped it yet? (See Luke 22:24-30.)

Did not Jesus make it plain enough?

What does this chapter have in common with the sermon on the mount?

What does today's lesson have in common with Jesus' daily life?

How were Christ's chosen ones like sheep?

Which is more important to God, the deed or the motive?

What is the motive which brings glory and reward?

Can you find any reason for missionary work in this lesson?

Do you believe in the certainty of the Judgment?

Who said this judgment would come?

How many groups will there be at the judgment?

Are we to be held responsible for what we have NOT done as well as for what we have done?

Are you a Christian?

What evidences of Christ is your life showing?

Is your sole purpose in life to serve others?

Does this lesson teach salvation by

works? (No. Works are merely evidences of the saved life.)

Are you proving every day that you belong to Christ's kingdom? Or will the world have to wait until the judgment day to find where you stand?

There are two places ahead of you. For which are you bound?

Can you take your choice?

Would a wicked man be any happier in heaven than a saved man would be wretched in hell?

When do men get their classification as goats and sheep?

Can we genuinely serve Christ and not know it?

Mention a leading thought in this lesson? ("Love is the essence of true religion.")

A False Measure of Duty.

What will it cost? is a poor question to raise when duty waits. At an exhibition of pupils' work in a public school, a visitor was much impressed with the quality and quantity of the work done by a boy he knew. "Yes," said the boy's teacher, "it is good work. And the secret of it is largely in the example set at home. When anything needs to be done, the thing is done. You can do something with the boy who doesn't count the trouble he will have in doing a piece of work, but goes right at it no matter what it costs him. The other kind of boy never does much." Nor does the "other kind" of man or woman. When duty is measured in terms of cost, duty is in a fair way to be badly neglected.—S. S. Times.

PLACE AND TIME OF ASSOCIATIONAL MEETINGS.

October.

Kosciusko—New Hope Church, 8 miles east Kosciusko, Aberdeen Ry., 14. Lincoln County—Holly Springs Church, Friday, 14.

Leaf River—Sand Hill Church, Green county, Saturday, 15.

Tombigbee—Belmont Church, Tishomingo county, on I. C. R. R., Saturday, Oct. 15.

Monroe County—Lebanon Church, 10 miles east Aberdeen, I. C., Wednesday, 19.

Bogue Chitto—Moak's Creek Church, 3 miles E. Johnston, I. C., Thursday, 20.

Harmony—Friendship Church, Lena, 16 miles N. Forest, A. & V., Friday, 21.

Lebanon—First Church, Hattiesburg, Wednesday, 26.

Hobolochitto—Pickayune, N. O. & N. E., Thursday, 27.

Trinity—Amity Church, Sparta, Friday, 28.

November.

Gulf Coast—Long Beach, Wednesday, 9th.

NOTICE.

(L. D. Posey.)

Rev. R. A. Venable, D. D., of Meridan, Miss., will hold a Bible Institute with Magee Baptist church beginning on Monday morning after the second Sunday in November and continue five days or more. He will discuss the Book of Hebrews.

Ministers, deacons, laymen and ladies are invited to attend, but we give a special invitation to ministers and deacons. Free entertainment will be given any who attend. The only cost to you will be your railroad fare, and whatever you feel that you can pay to Dr. Venable for his services. Those who expect to come will please write me a card that I may assign them homes. Don't forget this request nor the date of the meeting. Magee, Miss., Oct. 5, 1910.

CRYSTAL SPRINGS MEETING.

(J. Wesley Dickens.)

What cheering news the Record brings us these days! Great associations, great revivals, many new converts, glorious college openings and splendid victories for Christ and His kingdom throughout the state. Let us thank God and take courage, and double our efforts for other great achievements in His name.

Our special meeting closed last night with baptizing services. Fifteen happy converts followed their Lord in baptism and ten were received by letter during the meeting.

What a mighty power for good is the department of Evangelism of our Home Mission Board. Dr. Geo. H. Crutcher

of this force, was with us for eight days. He held up Jesus, preached the Gospel and proclaimed the truth with more clearness, earnestness and power than is common among preachers, and God honored his preached word, bestowed His blessings and gave the increase. The Lord help us, we shall be a stronger, better busier church because of this meeting. Our membership now numbers 393 and we hope to raise the figures to 400 in tomorrow's services.

On account of sickness Bro. Crutcher was delayed three days in getting to us, and on Tuesday he was suddenly summoned to the bedside of his mother at Lewisburg, Tenn. Our hearts went out in loving sympathy to him as he had to leave us on this anxious journey. May the Father's sustaining grace support and strengthen him. Heaven's blessings be upon all who love our Lord and who are joyously busy in His service.

October 1, 1910.

A Child's Motives.

The more a parent or teacher believes in a child's purity of motive, the purer that child's motive will be. Nothing is more disheartening to a child than to be charged with an unworthy motive that never occurred to him. If a boy is scolded for quarreling, when he has simply interfered to stop a quarrel, he is less likely to be a peacemaker at the next opportunity. If he is taken to task for being late at school before the teacher finds out why he is late, his sense of justice may be outraged if his lateness is of a kind that the teacher would approve, with knowledge of the cause. The light-hearted, generous, forgiving

spirit of the child makes many a teacher or parent careless about giving offense. But if we would set up pure motives in abiding power in the life of the child, we must check our blundering suspicions, believe in the child's purity of motive, and keep that belief plainly to the fore in every issue.—S. S. Times.

Making Hardships Easy.

Difficulties find their being more in our way of looking at things than in actual facts. Several members of a certain family found it extremely difficult to get breakfast early enough to have family prayers afterward, before separating for the day. One morning the head of the house quietly set the clocks twenty minutes fast, and called the others at what seemed to be the accustomed time. They were, as usual, fifteen minutes or so later in dressing and breakfasting than they needed to be, but were all quite surprised to find, after breakfast was over, that they still had time enough for prayers—when the clocks were set right—and nobody was a bit worse for it. It had proved just as easy for them to be on time—when they did not know it—as to be late: the only difference was in their way of looking at the thing. We cannot fool ourselves into duty-doing as they were fooled into it; but we can sensibly recognize that the chief difficulty in duty-doing is of our own imagining, and then go ahead and do what we ought to do. We are likely to find our hardships as unexpectedly easy as did the late-risers.—S. S. Times.

THE KING'S LAST WORDS.

The last words uttered by King Edward were: "I think I have done my duty." What greater consolation can one have when the shadows of life are closing about him than to feel that he has bravely borne the responsibilities of life and conscientiously performed his duty?

The mother looks back over a long life of service, recalls the infancy of her children and their growth into manhood and womanhood, remembers how she has labored to develop character as well as brain power, and feels that she has done her duty, even if her children have not measured up to her hopes and expectations.

The father, too, finds consolation in the consciousness that he has done his duty, even though wayward sons have brought his gray hairs down in sorrow to the grave. If he has set an example worthy of imitation, and by wise counsel done all within his power to guide his children aright.

And the citizen, also, must rest for comfort in the closing hours upon the conviction that he has lived up to the obligations imposed

upon him by citizenship—has been true to every public trust and has not shirked the voter's duty.

The pathos of death reaches its maximum when one enters the unknown world, distracted by the mocking memory of fleeting pleasure purchased by sin; even those who find that they have done their duty can approach the grave "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."—Baltimore So. Methodist.

What Makes a Young Girl Popular?

What can a young girl—who is neither a great beauty nor a great heiress, nor one to whom the gods stood sponsor at birth—do to make herself popular? Let us sit down and take our chins in our hands and think about it.

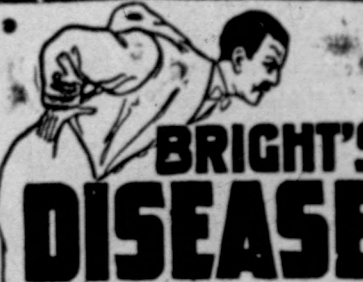
I should suggest that a young girl must have, at least in some small degree, four qualities. There are children of fortune who have them all, and in abundance; but as from a small palette of primary colors a great picture may be painted, just so, out of a few elementary attributes, quite wonderful results

are possible. The four qualities of personality that I would suggest are:

Beauty, grace, intelligence, radiance. Beauty may be that of face, or figure, or it may be merely an effect of beauty through style, charm, or even one of the other three qualities following:

Grace includes not alone symmetry of movement, but all accomplishments in activity, such as dancing, skating, swimming, riding and also any especial gifts, such as a talent for music or acting. In other words, the girl who has the "gift of grace" is the girl who does things well.

By intelligence is meant the sympathetic, adaptable quality of mind, rather than that of the brilliant order. But the one great attribute that crowns them all—granting, of course, some gift of the other three—but without which beauty, grace cleverness are all as apples of Sodom—is the sense of enjoyment, the gift of happiness; I don't think I can better define it than by the word radiance. And, best of all, radiance is a quality that can be cultivated.—The Delineator.



BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is a very dangerous disease; it could be killed by you, and you might not know you had it. You should start at once to take Dr. DeWitt's Liver, Blood & Kidney Cure.

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action.

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1.00 to us and we will send the bottle of the medicine to you, transportation prepaid. Address: The W. J. Parker Co., Manufacturers, Baltimore, Md.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

Woman's Central Committee:

MRS. J. C. HACKETT, Meridian,..... President of Central Committee.
MRS. W. L. WOODS, Meridian,..... Secretary of Central Committee.
MRS. W. A. SMITH, Meridian,..... President of Sunbeam work.
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, Hazlehurst,..... President.
MRS. A. C. AVEN, Clinton,..... Vice-President.
MRS. G. W. RILEY, Jackson,..... Recording Secretary.

"Heaven, Father, I pray that Thou wouldst keep my soul in spiritual health. Let me not become affected by the ill contagion of the world. Deliver me from moral sickness. Give me the health of thy countenance."—Jowett.

MISSIONARY CALENDAR.

Sunday, October 16—That we may be quick to seize our opportunities in the government towns in Panama.

Monday, 17—Rev. and Mrs. J. E. Davis, Leon, Mexico.—Heb. 3:13.

Tuesday, 18—Miss Beulah Bowden, Saltillo, Mexico.—I. Sam. 20:4.

Wednesday, 19—For the mission school soon to be established at Panama.—Prov. 22:23.

Thursday, 20—Rev. and Mrs. J. H. Benson, Durango, Mexico.—Matt. 7:25.

Friday, 21—Rev. and Mrs. A. N. Porter, Toluca, Mexico.—Eph. 6:19.

Saturday, 22—Miss Ida Hayes, Saltillo, Mexico.—Phil. 3:8.

By request the following interesting program of the associational meeting at Hattiesburg is published. It may help some others in making their program.

Watchword: "Whatsoever he sayeth unto you, do it."

HATTIESBURG

October 23, 1910, 2:30 p. m.

Song.
Scripture Reading and Prayer—Mrs. I. P. Trotter.

Song.
Responsive Reading—Psalm 118.

W. M. U. Watchword—John 2:5.
Song.

Reports of Societies and Discussion.

Plan of Work of Mississippi W. M. U. and Our Associational Part in this Plan—Mrs. J. L. Low.

Systematic Work in Our Unions—Mrs. Spencer.

Song.
Prayer—Mrs. Barton.

October 24, 1910, 9:30 a. m.

Song.
Scripture and Prayer—Mrs. S. E. Travis.

Song.
Obligation of W. M. U.'s to the Young People of Our Churches—Mrs. Stapleton.

Our B. W. M. U. Training School—Mrs. Jno. McDuffie.

Prayer: For our girls in the Training School, for us that we may be faithful to them and to our world-wide work—Mrs. J. N. McMillin.

Prayer: For our new missionaries of the field—Mrs. J. C. Ballard.

Song.

Benediction.

Mrs. J. B. Jarvis, V. P.

TISHOMINGO ASSOCIATIONAL UNION.

The women of this association were called to meet Sept. 15, at 2 p. m., during the session of the association at Wheeler. Mrs. Lloyd Garrett, of Corinth, the efficient vice president of the union, in the chair. Before the hour the church was filled with women and girls. After devotional exercises reports were heard from a number of societies, the Sunbeams of Corinth First Church and Y. W. A. of Baldwin. Six new societies were organized by Mrs. Garrett, three others expressed a desire to join forces with the union that had not before had connection with any organized work of the State. \$719.36 had been reported to the vice president the past year.

The outlook is encouraging. In a report on plan of work for the coming year, missionaries institutes, conducted by the associational workers was suggested, they to be held quarterly in accessible places.

The presence of our State Secretary-Treasurer, Mrs. Woods, was much appreciated and her forceful and interesting presentation of the organized work of the W. M. U. was given earnest attention. The charts and well arranged statistics aided in making, as we believe, lasting impressions upon the minds and hearts of this large company of women. We believe the seed sown will bear fruit in the increased usefulness of many who heard, perhaps for the first time, of the work being done by Baptist women.

After a sojourn of many years in Texas, having the privilege of being one of the B. W. M. U. of that great State, it is a pleasure to meet and work shoulder to shoulder with the workers of my native State.

Mrs. Garrett was re-elected vice president and this reporter made secretary of the Union of Tishomingo Association. We will strive for better things this coming year. (Maggie Buchanan).

Baldwyn, Miss.

Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co., (Inc.) Louisville.

Catch-Up.

A little girl walked into one of the New York East Side branch libraries recently and returned one of Louisa M. Alcott's books. "I want the sequel to Little Women," she said. She got Little Men after a minute of hard thinking on the part of the girl at the distributing desk.

A LETTER FROM A MOUNTAIN SCHOOL TEACHER.

Salversville, Ky., Sept. 25, 1910.
Dear Mrs. Owen:

It is a great pleasure to us to tell you something of the work here; a work in which our interest is daily deepening. We have been here only four weeks, but in that time we have learned much of how great is the need in Eastern Kentucky.

The school in which we are located in Salversville, the County seat of Magoffin county. It is nice little town with its diversified styles of dwellings, giving one the impression that all sorts of houses were mixed in a bowl, and then deposited, a spoonful at a time, with but little heed given to location. The people are kind, hospitable and developed along many lines far beyond the average mountainer.

Our school is located a quarter of a mile from the court-house on a lovely hill-side. Behind us stands the Everlasting Hills; in front of us with many a gurgle of delight, flows the Licking River. We have an eight acre campus, two dormitories, one for girls accommodating about thirty, and one for boys with room for about twenty. They are rather near together and all use the same dining room. The rooms are all prepared and well furnished, having plenty of pillows, bed-linen, towels, etc.

For school work we have a six room building, one of which is the library room. We have a very fine collection of books, "The Tichenor Library" containing more than two thousand volumes. The class rooms are comfortable and convenient. The building is so constructed that all the first floor can be thrown into one, making a large auditorium. There is also a gallery in the chapel which furnishes seating capacity for about fifty.

As to our needs: So many want to send books. To those I would say do not send any here; we do not need them. Our library now is complete with splendid books and many are read. The rooms are furnished so that there is no need of that line.

Here is one thing that will help. For societies to give a scholarship. The tuition here is only \$2.25 per month which for our session of eight months makes just \$18. If any society wants to help in a good cause why not do this? I know now of three cases, furnishing this work to three societies, if they will undertake it.

One is that of a very deserving young lady. She was a student here last year but could not pay her tuition. President Harlowe, because of her superior worth, agreed to wait on her till she could pay. At the

Real French Drip Coffee can not be made unless the coffee itself is prepared, blended and roasted according to the famous French method. Use

LUZIANNE COFFEE



A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

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The school has its own Preparatory as well as the College courses, Commercial course, Normal course, Art, Expression and Music.

The next session will open September 28th, and continue eight months. For illustrated catalogue address DR. HENRY WISE TRIBBLE, Pres.

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PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

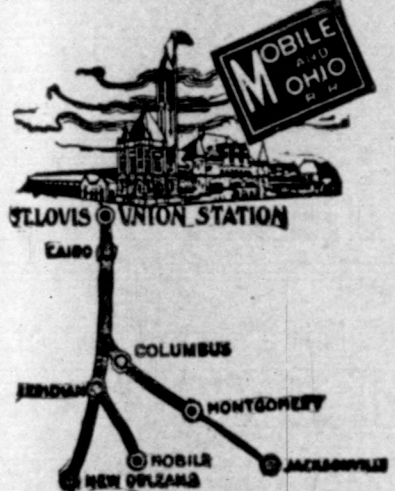
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A boy 18 years old, ambitious and industrious, desires a home where he can be taught, paying all expenses by working a part of his time. Apply to Brown, Bros., Jackson, Miss.

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Cooks Improved Cotton Seed.

Cotton Seed and Oats \$1.00 per bu. Corn \$2. We grow our seed and have our gin to keep them pure. Order now, as we never have enough to last through the season.

WRITE US FOR DESCRIPTION, ETC.

VINEYARD FARM, Griffin, Ga.

opening of the present session, she would not enter, feeling that she could not increase her obligations to the school; but at the president's urgent request she is with us again, and burdened because she sees no way to meet the debt.

Another case: A mother came here applying for work in the kitchen that she might in that way pay her child's expenses. There was no opening for her here, so she was forced to go away with the longing in her heart unsatisfied.

Still another case: We have met, three miles from here, a veteran mountaineer preacher who has given thirty-one years of his life to Christ. I wish you could know, as we do, of his zeal and love for God. He has one son in school here, and another who wants so much to come; but as in Mississippi, so in Kentucky, preachers never have much money; they give it all away. We do so much want to help that devout Christian warrior equip his son for the battle in which he has himself fought so valiantly.

This pastor and his people have a good church house, with only a small debt. They need a small organ. We are writing privately to a Y. W. A. at home to secure this. Brother Candill (this pastor) is training a few young men to preach and says a great need is the right kind of books. Cannot some preacher select from his library such books he can spare and send us for him?

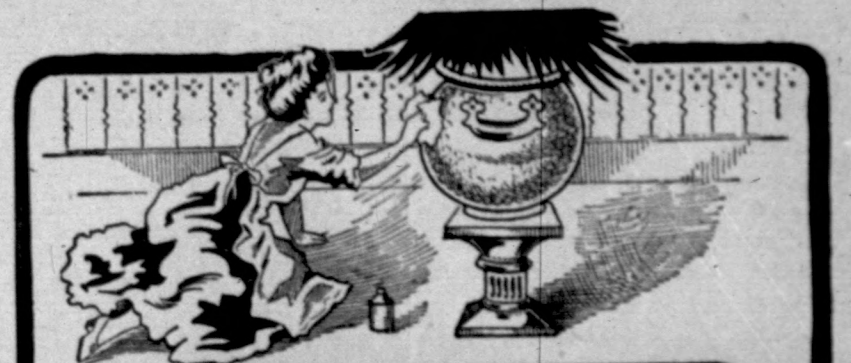
We walked out yesterday, three miles, to hear this brother preach. It was the first preaching service we have attended since we left home, and "it was good to be there." For simple faith and devotion to God these mountain folk can teach us, who have had such good opportunities, a valuable lesson. We have a Baptist organization here but no pastor; none available. There are only six Baptist churches in the county, and so far as we can learn, only one active preacher.

Trusting that this scholarship idea can be utilized for the good of the cause and that your societies may be led to do something in this great work, we leave the matter with you. We shall cheerfully answer any letter of inquiry that may be sent.

Remember us and the work when you pray.

Very truly,
Elizabeth Kethley,
Mariah Johnson.

Have you ever thought how much better it is to read for a purpose, and don't you want to do some better reading this winter? Have you ever looked into the Bay View Reading Courses? You would like them, and maybe a club could be started; or if you have one, that this superior work would appeal to it as better than ordinary plans. Behind it are seventeen years of success, and thousands are taking it up. J. M. Hall, Boston Boulevard, Detroit, Michigan, is the one to address for circulars.



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Best Science Building in Mississippi in Course of Erection.

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Next session opens September 21, 1910. For Catalogue address

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--: DEATHS --:

Capt. J. P. Brown.

Whereas, it hath pleased Him who maketh no mistakes to remove from our midst this great and good man, Capt. J. P. Brown, our beloved superintendent for 21 years—

Whereas, the most striking characteristic of his great life was his devotion and loyalty to the Sunday School cause—

First, in the home Sunday School and town; second, in the Kosciusko Association; third, in the Attala County Sunday School Convention, of which he was a charter member; fourth in the Mississippi State Sunday School Convention, of which he was one of the organizers; in all of which he held official positions, and whose power and influence was so widely known, and felt in each that the cause of all have sustained a great loss. Whereas his warm and sympathetic heart and gentleness of manner, his courteous treatment of all in social life, especially adapting him to the work of training the young and placing him in easy reach of their inner sensibilities.

Whereas, his continued administration, at intervals, for 21 years enabling him to give moral training to the pupils of our school from childhood to maturity, making him almost their parent in religious training; therefore the Sunday School of the Kosciusko Baptist Church has sustained an irreparable loss. Therefore be it resolved,

First, That we recognize with tenderness and appreciation the exemplary life of Brother J. P. Brown, both as a man and as superintendent of our school; and that we will strive with all diligence to emulate his great zeal and perseverance in making our Sunday School a great power in the life of the church;

Second, That in the loss of our leader whose word of council was always wise and rang out with no uncertain conviction, that we cannot estimate the loss of his presence;

Third, That each member of the school loved him as a father and our hearts are bowed with sorrow as no more he shall open the great Book and teach us of the life and character of Jesus; but that we will bow in submission to the will of Him who loved us and gave himself for us.

Fourth, That we express our sympathy to his sorrowing companion and children in their bereavement of a husband and father whose home life was so beautiful and the relations so tender as to make their loss far greater than ours;

Fifth, That a copy of these resolutions be read on our Sunday School minutes, a copy be furnished the family, one each to The Baptist Record and own papers.

W. A. Wilson,

M. L. Dew,

P. Lansdale,

Miss Ella Musselwhite,

Miss Cora Shanks,

Kosciusko, Miss., Sept. 25, 1910.

Mrs. D. McCarty.

Whereas, our dear friend and sister, Mrs. D. McCarty, has been by death removed from our midst, leaving behind her bereaved hearts and causing a sense of irreparable loss.

Resolved, that her memory shall always be cherished by her many friends, especially by her co-workers in Charleston Baptist Church, and those who knew and loved her best.

Resolved further, that we express to her sorrowing husband and son our appreciation and value of a life lived for others and that with them we bow in submission to the will of Him who loved us and who gave himself for us.

Mrs. Dave Cowart,

Mrs. T. H. Moore,

Mrs. W. E. Womble.

For Impaired Nerve Force
Take Horsford's Acid Phosphate
It quiets and strengthens the nerves, relieves exhaustion, headache, and impairs digestion.

OPENING MOVE IN THE LAYMEN'S MISSIONARY CAMPAIGN.

Two-day Conference at Greensboro, N. C., Oct. 3rd and 4th.

Primary emphasis in the work of the laymen's movement this year, will be put upon the training of about ten thousand members of missionary committees. To this end, missionary committeemen's conferences are to be conducted in the seventy-five cities where conventions were held last year. The first one of these conferences met at Greensboro, N. C., Oct. 3rd and 4th. The following action, taken with great heartiness and unanimity at the close of the conference, indicates in a general way, the character of this season's campaign in last year's convention cities. Additional regular conventions will be held in about twenty large cities and county conventions in some hundreds of smaller centres.

J. Campbell White.

Official Action of Greensboro Conference.

The Laymen's Missionary Conference of Pastors and Missionary Committeemen, to the number of nearly one hundred, assembled for the consideration of the best methods of deepening and extending the missionary spirit among our churches, record our deep gratitude to God for his signal blessing upon our efforts during the past year, and solemnly resolve to continue the work as God may give us wisdom and strength.

The convention of the Laymen's Missionary Movement held in Greensboro last January led to an increase in the subscriptions of our churches to foreign missionary work from \$7,304 per year to over \$20,000 per year, or from an average of \$1.50 per church member to an average of \$3.23 per member. Alongside of this nearly trebling of the offerings to this work, there has been splendid increase in the contributions to various other causes. We believe that the Laymen's Missionary Conference also prepared the way for the remarkable success of the canvass for a new Y. M. C. A. building in Greensboro, for which

the sum of \$65,000 was subscribed within a single week. This one object has thus secured more than three times the total amount contributed by our churches for foreign missions annually, and illustrates afresh the principle that with an enlarged missionary spirit, every Christian enterprise is substantially benefitted. In view of the fact that he churches of Greensboro expend annually for Christian work in America about \$100,000, we reiterate our conviction expressed at the convention last January, that our contributions to the evangelization of the vast non-Christian world should be still further increased until they are equal at least to one-fourth of the total amount contributed for all church purposes.

We find on careful examination that even now, after the special efforts of the past year, not over 60 per cent of our church members are systematic contributors to the work of missions. For the sake of our church members themselves, as well as for the sake of Christ and the needy world, we believe that our efforts should be earnestly and prayerfully directed to securing definite subscriptions from the remaining 40 per cent of our church members, together with as many adherents as can be enlisted. We call very serious attention to what we regard as a great and fundamental mistake, viz., for the heads of families to subscribe for their whole families, instead of each member of the family being led to make a definite personal subscription, to the work of evangelizing the world. The grace of giving and the habit of giving should be cultivated and developed in every individual life. This grace and this habit can be developed far more easily in childhood and youth than in maturer years. We therefore set before ourselves the purpose of enlisting absolutely the whole church membership as individual, systematic and proportionate givers, according to the scriptural principles enunciated in 1st Cor. 16:2.

Out of our experience during the past year, we desire to endorse strongly the characteristic features of the standard missionary church as emphasized by the laymen's missionary movement, viz:

1. A missionary pastor.
2. A missionary committee.
3. A missionary Sunday School.
4. A program of prayers for missions.
5. A systematic missionary education.
6. An every-member canvass for missions.
7. The weekly offering for missions.

As an immediate working policy, we recommend:

1. That a serious attempt be made by the missionary committees of all our churches to complete their canvasses for individual subscriptions to missions, with the definite aim of enlisting every member as a subscriber.

2. That as a preparation for this work, a further campaign of education be conducted in all our churches, continuing for at least

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The knowledge of the Japanese in scientific matters pertaining to body development has been conceded, and is almost



as remarkable as their almost unbelievable physical endurance and strength. The sleek, trim, elegant figures of Japanese men and women are proverbial. Japan is an island of Venuses and Apollos. The Tokino Treatment solves the problem for every fat man and woman in America. The wonder of it is that it was not sooner introduced here. It is a remarkable fat-reducing power, coupled with the giving of great strength and the molding of the human form to perfect lines. It is wonderful satisfying to desperate fat men and women. Its results often surpass the understanding. Not a cent is asked to try it, so you can judge for yourself. For this reason, a 50 cent package of this Tokino Treatment is the unique and beautiful, original box sent absolutely free to anyone who will merely send name and address on the coupon below. Send for it today.

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Fill in your name and address on line below, and mail it today. You will get by return mail a free 50c beautiful and original box of the Tokino Treatment with full instructions, and other information all prepaid, to prove its wonderful power. Address:

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For Red, Weak, Watery Eyes and GRANULATED EYELIDS

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Send for 30 packages of our beautiful silk and gold-embossed post cards to distribute at 30c pkgs. Return us the \$1 when collected and we will send you by return mail this very fine 14K gold filled heavy band ring, not the cheap kind. Address: R. P. OWENS, 511 Household Bldg., Topeka, Kan.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

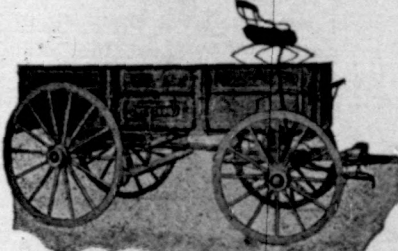
Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Owensboro, Ky.

three or four weeks, including sermons by pastors, interchange of pulpits where practicable, public addresses by laymen, mid-week services for conference and prayer, distribution of literature, etc.

3. That this conference recommends most earnestly to men the mission-study class method of becoming informed about missions, and undertakes to organize at once as many men's mission study classes as possible.

4. That we emphasize anew the importance of each missionary committee spending one evening every month in the prayerful discussion of its work, including not only the mis-

sionary finance of the congregation, but the promotion of missionary intelligence and habitual prayer for missions among the whole church membership.

5. That three times a year, at times to be selected by the Greensboro executive committee of the Laymen's Missionary Movement, a conference be arranged of all pastors and missionary committees, with carefully arranged program, for discussion and prayer concerning the supremely important interests committed to our leadership.

6. That a suitable anniversary of the great convention of last January be arranged by the executive committee.

7. That an executive secretary be employed to assist in extending the methods and spirit of this movement in North Carolina and that at least \$600 be contributed by Greensboro to the support of the extension work, the hope being that other cities in the State will join in making the work continuous for at least one year.

Big Men in Little Business.

That was a striking statement of Carlye, who said: "What you do sounds so loud I can not hear what you say." That sentence cuts in every direction, whether it strikes preacher or layman. It is just as true when applied to the man who deliberately plans to divert the use or control of denominational schools as to the preacher who tries to sell out his denominational interest to another, and yet claims to be loyal all the time. The talk of union and inter-denominational tendency of our age does not miss this business very far. This is true whether it be in the Laymen's Movement or in the change of charter in denominational schools. All the talk about "the larger good" by broadening our schools and broadening our doctrine is the claim and argument of Rome. It simply means that we may do evil if good will come of it. It means that we can count more noses there by whether they are worth more or not. The fundamental principle in the whole business, however, is misappropriation. These gifts and powers were not granted with the thought that they would ever be misappropriated. They were thought to be inviolate. It would not appear so bad if it were done by ignorant or unlearned men, but those who engage in this thing are men in high places—custodians of great trust. The people who trusted them had a right to expect better things than they are receiving. It is a simple case of big men in little business.—Baptist and Reflector.

"Will It Last?"

Whenever we trust Christ completely, he is able to keep us completely. But it takes only a tiny bit of distrust to make an opening in our lives large enough for the Devil to get in and complete a wreck that we ourselves have begun in this tiny and unnoticed way. Those who really trust in Christ's power to keep them from their besetting sins are kept, and they take for themselves,

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habitually and perennially, the victorious life that Christ would give to all of his followers. Yet they are the exception, not the rule, among Christ's own. "The innermost suspicion of a keeping God that lies in deep in the hearts of the average professing Christian," says Bishop Oldham. God in Christ gave us complete and glorious victory today over that sin that saps our power. "Will it last?" we ask in misgiving joy over the miracle. No, it will not last if we continue to ask that question. God will last. Christ will last. Christ's power, which gave this victory, will last. Christ can repeat his victory of today ten thousand times, and his power then will be undiminished. Why should we defeat him and hand over the keys to the enemy by the Christ-doubting, sin-admitting, sinful question, "Will it last?" Let us venture out upon him with a daring faith that is equal to the greatness of the victory which he wants to send us. We can conquer everything that we really trust to him.—S. S. Times.

SIR GALAHAD.

Many of you have seen the picture of Sir Galahad, one of the Knights of King Arthur's Round Table, in which he is represented as standing by the head of his horse. Like other knights, he was strong, brave and ever ready to battle with sword or spear; but above most of them was he famous for his noble spirit and pure life. Tennyson put into his lips these words in the poem bearing the knight's name:

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SIMPLE
INTEREST

Internal Commerce During August, 1910.

A material improvement in the live stock and grain situation is indicated by the August figures of leading trade movements, just made public by the Bureau of Statistics of the Department of Commerce and Labor. The movements of lumber, especially in the central part of the country, of bituminous and anthracite coal in the East, and of wool in New England, also proved fairly heavy, while those of iron and coke showed the principal decreases for the month. The volume of railroad traffic, as indicated by the number of freight cars handled, shows large gains, particularly in the Middle West.

Live stock arrivals during August at 7 primary interior markets, 3,674,385 head, shows the largest monthly totals for August, 1909—3,039,455 head, and August, 1908—3,232,441 head. Of the total received during the past month, 986,644 head were cattle; 109,757 head, calves; 1,205,383 head, hogs; 1,346,737 head, sheep; and 25,800 head, horses and mules. The gain in the total appears to have been due, primarily, to the heavier inbound movement of sheep and cattle. The August receipts of hogs were below the totals for the earlier summer months, though exceeding in volume the corresponding 1909 figures. As compared with August, 1909, the volume of the inbound live-stock movement, as measured by the number of loaded live stock cars received at the various markets, shows considerable gains for Chicago, Omaha, St. Paul and Sioux City. Kansas City, St. Louis and St. Joseph report a decline in the inbound live stock traffic. Live stock receipts for the 8 months of the present year, 23,072,826, were lighter than in 1909 and 1908, when 24,809,491 and 26,926,927 head were reported. The losses in the total receipts were due almost entirely to the shortage in the commercial supply of hogs, the 8 months' figures for the present year, 10,474,667 head, a sharp decline from the earlier months of the year is noticed in the receipts of calves; the monthly number of sheep received was the largest for the year, exceeding the corresponding totals for the preceding two years. The receipts of hogs, while slightly heavier than during the preceding month, were below the average for the year and far below the corresponding figures in 1909 and 1908. The total receipts of live stock for the 8 months of the year, 5,201,860 head, were over a million short of the corresponding 1908 figure and about 13% below the 1909 total. The loss was due, mainly, to the smaller receipts of hogs, which fell from

Use good Judgement

In buying your organ
If you have the money; if
you're raising it, or only
planning—write for helpful
suggestions.

ESTEY, Brattleboro, Vt.

3,081,234 head in 1908 to 2,633,039 head in 1909 and 2,115,980 head in the present year. A large percentage of these arrivals went into local consumption, as seen from the small exports of live stock, mainly cattle from these ports.

The August shipments of packing-house products from Chicago, 182,398,475 pounds, likewise show some gain since the earlier months and differ but slightly from the corresponding 1909 and 1908 figures. As compared with 1909 there was a decided gain in the shipments of canned meats and lard. Shipments for the 8 months of the year, 1,339,339,850 pounds, were below the 1908 and 1909 figures of 1,562,086,113 and 1,378,384,882 pounds, the losses occurring chiefly under the head of pickled beef, cured meats, and pork. The eastward trunk-line movement of provisions from Chicago and Chicago junction points for the month, 71,336 short tons, and for the 8 month period, 530,371 short tons, show a continuous decline since 1907. Stocks of meat at the end of the month held at 5 principal eastern markets, 177,416,090 pounds, show a slight diminution since June and July, but were somewhat higher than a year ago.

Grain receipts during the month at 14 primary markets, 107,604,985 bushels, indicate an unusually heavy movement of the new crop to the principal centers of distribution. The total for the month was largely in excess of the corresponding 1909 total of 75,879,720 bushels and the 1908 total of 68,732,449 bushels. Of the monthly aggregate, 44,063,362 bushels was wheat; 18,438,146 corn; 41,258,818 oats; 3,272,238 barley and 572,421 bushels, rye. Large gains over the August receipts in former years are shown in the case of wheat and oats. Heavy gains in receipts of wheat are reported from the leading spring wheat markets, Minneapolis, Duluth and Chicago. The monthly flour shipments from 12 principal milling centers, 3,889,409 barrels, exceeded by far the shipments for the earlier months as well as the corresponding 1909 and 1908 shipments of 3,585,141 and 3,361,131 barrels. Grain receipts at 14 principal interior markets for the entire crop period ending August, 820,419,615 bushels, exceeded the corresponding 1909 and 1908 season figures of 736,876,724 and 741,958,131 bushels, all the principal grains showing larger figures than in the preceding season.



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will provide during the rest of the summer season, excellent train service and reduced rates to the Coast, where you can bask in the gentle sunshine, rest in the ozone laden breezes—pure as the breath of God, fresh from the grand and awe-inspiring Gulf, which bends the stately and majestic pines in a kingly salaam to our visitors.

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250 rooms elaborately furnished, and equipped with hot and cold running water and private telephone. Special rates to family parties.

Yours truly,
J. L. Hawley,
G. F. & P. A.

Why the Cost of Living Is Increasing

Just why the cost of food, fuel and clothing has been steadily increasing has been to many, including President Taft, an unexplained phenomena. In the concluding installment of his series of exposures of the Southern Pacific Railroad in Hampton's Magazine for October Charles Edward Russell casts a searchlight upon one of the chief causes.

That, in 1877, and eighteen years after the completion of the Central Pacific, the road was taxing shippers \$3,000,000 yearly on the watered part of its capital, and that since then, with increased traffic, multiplied lines and more diluted stock, the company has many times increased this annual tribute, are amazing facts clearly set forth. Says Mr. Russell:

"If the American householder, puzzling over the 60 per cent increase of his living expenses in fifteen years, wants a solution of his problem, let him for a time contemplate these facts. Let him also remember that they are merely typical of the general railroad condition and need only to be multiplied into the number of 'systems' to furnish much of the stupendous sum represented in the augmented cost of living. For in ten years the railroad capitalization of this country, now eighteen and one-half billion dollars, has increased seven billion dollars—being in effect a national debt, the interest of which is levied upon us as tribute.

"How do we pay this tribute?" "Let us see. On January 1, 1909, the transcontinental railroad lines increased the freight rates 18 per cent on east-bound traffic and a little more on west-bound traffic.

"Conservative authorities in California estimated that this increase of rates meant an increase of \$10,000,000 a year in the living expenses of the people of California.

"California has probably 400,000 families. This means an average increase of \$25 a family.

"Accomplished by merely one increase of rates.

"By reason of this same increase of rates the market value of Southern Pacific securities rose nearly \$100,000,000. By reason of this increase of market values the estate of the late E. H. Harriman, at first appraised at \$149,000,000, was found on examination to be worth \$220,000,000.

"Twenty-five dollars taken yearly from each family in California; \$71,000,000 piled upon the private fortune at the other end. From the householder a million pumps pumping dollars."

A Lesson in Freight Rates.

In the October number of Hampton's Magazine Charles Edward Russell gives many instances of unjust and arbitrary freight rates and overcharges by railroads.

"You can ship some kinds of freight," he says, "from an American port to a European port and back for the cost of moving the same freight from a ship in San

Your Boy

No stimulation. No alcohol habit. Ask your doctor about Ayer's Sarsaparilla as a tonic for the young.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

Pedro harbor to Los Angeles, twenty-two miles. The freight rate on iron from San Pedro to Los Angeles is \$2 a ton; on other commodities it ranges from \$2.20 to \$3 a ton. In addition, there is a wharfage charge of 50 cents a ton.

"On some kinds of freight, and including wharfage, the rate is \$3.50 a ton from a ship in San Pedro harbor twenty-two miles across Los Angeles, and it is \$7.50 a ton from Antwerp to San Pedro—16,000 miles or thereabouts.

"The present railroad freight rates from Sacramento, Cal., to Reno, Nevada, are higher than the freight rates in the old days of mining, before the railroad was built, when all freight must be dragged over the mountains by mule and ox teams.

"Yet the Southern Pacific, it must be confessed," concludes Mr. Russell, "has no monopoly of such monstrous rates.

"At the mines in West Virginia soft coal is worth \$1 a ton. When it has been transported to the city of Washington, 400 miles, it sells for \$3.50 a ton. At Scranton, Penn., a car is loaded with anthracite coal worth less than \$2 a ton. The next morning it is in New York and worth \$6 a ton. Apparently the cost of transporting coal 100 miles is greater than the cost of mining it.

"In California, coal is now so dear that for the poor it must seem like a luxury; and yet there are in the mountains in Colorado, New Mexico, and Utah, and in the North Pacific states, great coal deposits that might afford a cheap supply if reasonable freight rates could be had. As they cannot, coal is regularly brought to San Francisco from Australia."

Let the weakest, let the humblest remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment we are supported, blessed by small kindnesses.—F. W. Robertson.

Fighting to Music.

There can be no end but victory for those who keep fighting in Christ's name. It matters not how unending the warfare now seems, how desperately, cruelly insistent are the attacks of the enemy, how impotent we find our own strength against these attacks, how wear we get of the long-drawn-out struggle, nor even how many miser failures are strewn along the way we have come—our failures: still hold to it, get up again every defeat, and press forward.

discouraged in a Strength that never knows weakness but is omnipotence itself, the finish is gloriously foretold. This is what was in Bishop How's heart when he sang,

"And when the strife is o'er, the warfare long, Steal on the ear the distant triumph song,

And hearts are brave again, and arms are strong."

That triumph song is being sung now, in Heaven, for you and for me. They know there how it is all coming out. And God lets us hear echoes of the song now, and then—Heaven is not too far distant for that—to keep us brave and strong. Let us catch the rhythm and its music, and sing as we fight. The Devil cannot stand a music-loving, psalm-singing fighter.—S. S. Times.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50c.

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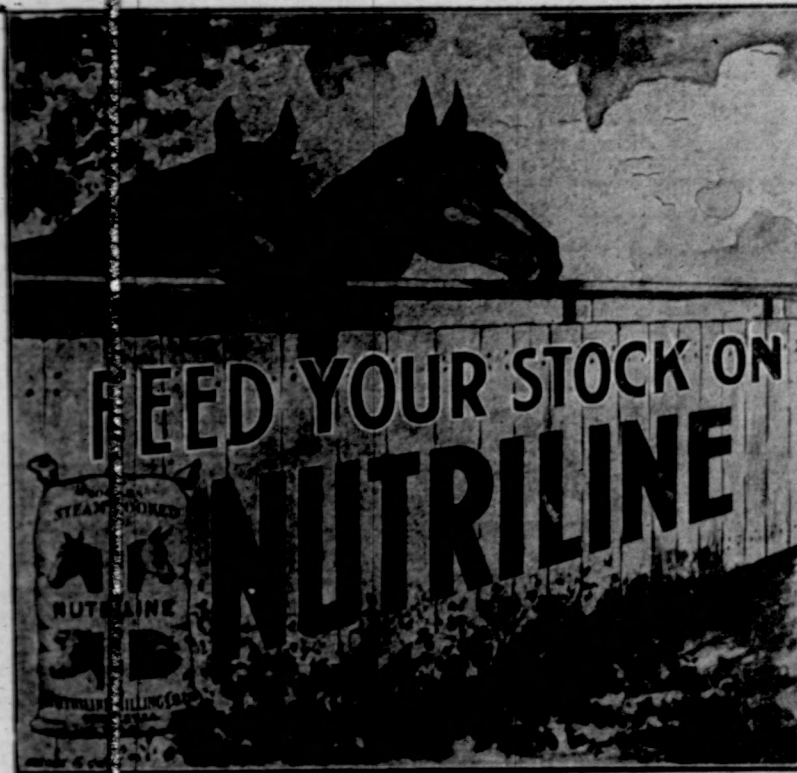
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C. C. Lyons, Secretary Elton Merc. Co., Elton, La., writes:—

"Two years ago we entered the feed business at this point and your product (Nutriline) was unknown in this section. My first orders to you were in five-ton lots. Before the harvest was over was selling an average of one car per week. All our farmers are using Nutriline, and some use it exclusively during the entire season. You will find no better kept teams anywhere than the ones that know no other feed than Nutriline. The records in your office of shipments to us are a recommendation sufficient without my farmer patrons' signatures."

Write for our booklet: "Can You Afford to Feed Anything But Nutriline," which tells you all about stock—when and how to feed. IT'S FREE.

NUTRILINE MILLING CO., Crowley, La.

Tails and Their Uses.

A cat never actually wags its tail. Why should it when it can purr? But, nevertheless, it seems to serve the same purpose in permitting a temporary expenditure of excessive nervous energy when the animal is under great strain. For instance, when carefully stalking a bird or man, as is the case of a kitten or a lion, the tip of the tail is never still for a moment—ever curling and uncurling. We may compare this to the nervous tapping of the foot or fingers in a man. When an angry lion is roaring his loudest, his tail will frequently lash from side to side, giving rise among the ancients to the belief that he scourged his body with a hook or thorn which grew from the end of the tail.

When a jaguar walks along a slender bough or a house cat perambulates the top of a board fence, we perceive another important function of the tail—that of an aid in balancing. As a tightrope performer sways his pole, so the feline shifts its tail to preserve the center of gravity.

The tail of a sheep seems to be of little use to its owner, although in the breed which is found in Asia Minor and in the tablelands of Tartary this or an function has a storehouse of fat and sometimes reaches a weight of fifty pounds. When viewed from behind, the animal seems all tail, and when this appendage reaches its full size it is either fastened between two sticks which drag on the ground, or it is suspended in two small wheels. Selected.

MEN'S LIVES ARE NARROWER THAN WOMEN'S.

Sometimes I think men have very much less capacity for large living than women. says Erman J. Ridgway in The Delineator for November. Men concentrate better, perhaps, but the effect is not all desirable.

Men live one life at a time. In

early manhood they live in the future—a life of dreams, visions, hopes, sentiment. In middle age they live in the present. Concentrating on their lifework. Making a record. Cashing in on early dreams. Little time for sentiment. In old age they live mostly in the past. Timid, in their waning power, they essay no mighty deeds, but dream over the dreams and fight over the fights of their splendid days. Is it not so?

How different from woman's life—or so it seems to me. If I have observed truly, women live their lives from young womanhood to the beautiful finish. Every day is all-round, complete and lived to the limit. No day passes without its stroll through the past—

So sad, so sweet,

The days that are no more.

No day passes without its dreams for other days to be. And each passing day, however active in the tasks of every day—nay, every hour of every passing day—in a woman's life it seems to me the heart life, the life of sentiment, keeps step with the mind life and the body life.

What a pity men cannot live this threefold life! What a pity for the men! But especially, what a pity for the women! How often must women be hurt by the apparent hardness or indifference or forgetfulness of their mates!

Many times I have seen the pain in the eyes of uncared-for women in the presence of the rare and rarely-

cared-for woman. And how a man robs himself when he no longer shows how much he really cares! For men do care. No man would barter his wife for honor and riches if compelled to choose. He believes he can have her and them. He believes she will enjoy them too. He feels that she is part of him, that they are one. Of course they are not if he is going to take it for granted.

Two Kinds of Boys.

"Wanted, a well-grown boy who can make himself generally useful. Salary moderate to start with." This was the advertisement that had called together twenty-five boys. The merchant talked with one after another until only two remained in the outer office. "Come in, both of you," called the merchant. "I can tell you what I want and what I am willing to pay." Then followed an enumeration of the services expected, with the promise of two and one half dollars a week, with an increase at the end of six months. One of the boys turned on his heel and said: "That settles it! I can't afford to work for any such wages as that." "I'll try it," said the other, "and if I suit you six months will soon pass. The two-fifty will pay my actual expenses, for I live at home; then when I get to earning more I can help more." Five years passed. The first boy idled away his time and went from bad to worse. At last he stood in

the prisoner's dock awaiting trial for forgery. What was his astonishment to behold his former friend ranged on the side of the prosecution as junior member of a firm of eminent lawyers. There was no need of argument on either side, for the poor fellow broke down at the sight of his former schoolmate, and rising, said: "I'll tell the truth and take my punishment. If I had begun as that young man did five years ago I might have been somebody today, but I was above low wages and didn't believe in small beginnings. Now I am a living example of what pride and insolence can do for a boy." Satan is always sure to find mischief for idle hands, and the only way to keep clear of his work is to be busy at something all the time, pay or no pay.—Watchword.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.



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